



قرآن کا نور و عمل

The Qur^ʾān and The Light of its Recitation

Excerpts from the Book of ʿIrfān (Volume II)

by

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وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ

WA LA-DḥIKRU-LLĀHI AKBAR

and the remembrance of Allāh is the greatest!
(Sūrah al-Aʿnākabut 29:45)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh ﷻ discusses His many favors in *Sūratu-r-Raḥmān* which He has bestowed upon His creation and has therein placed Qurʾān as the topmost amongst all. As Allāh ﷻ says,

الرَّحْمَنُ • عَلَّمَ الْقُرْآنَ
خَلَقَ الْإِنْسَانَ • عَلَّمَهُ الْبَيَانَ

°ar-raḥmān • °allama-l-qurʾān
kḥalaqa-l-°insān • °allamahu-l-bayāna

The Merciful. It is He Who has taught the Qurʾān.

He has created man. He has taught him speech (and intelligence).
(*Sūratu-r-Raḥmān* 55:01-04)

The first and foremost blessing and favor of Allāh ﷻ, who is Universally Merciful and Singularly Compassionate, is that He ﷻ taught His words (*kalām*) to human beings, who earlier did not know, how to express themselves intelligibly. He ﷻ created human beings solely for this reason; so that they can be taught the art of intelligent and distinct speech, in the form of His words. From these °āyāt few extraordinary interpretations can be deduced. First is that the Qurʾān was revealed before the birth of °Ādam ؑ in its uncreated (*ghayr-makḥluqi*) form. The Prophet ﷺ said,

كنت نبيا و كانا الا دم بين الماء والطين

I was a Prophet while Ādam was between the spirit and the body.

This *ḥadīth* tells us that before the creation of °Ādam ؑ, the Prophet ﷺ was blessed with the prophethood and the revelation of Qurʾān. This implies that, he was receiving benefits of the revelation before beginning of the time (*roz-e-azal*). In other words, we can say that, his fortunate being, since the beginning of time (*roz-e-azal*) and the day of covenant (*yaum-e-mithāq*), was illuminated with the light of Qurʾān in its uncreated (*ghayr-makḥluqi*) form, which was yet to come into the existence in the form of a book. Allāh ﷻ has mentioned about this illuminated and uncreated (*ghayr-makḥluqi*) form of the Qurʾān in the Qurʾānu-l-Karīm itself:

وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

wa-°aanzalnāa °ilaykum nūram-mubīnā

and We have sent down unto you a clear light

(*Sūratu-n-Nisāa*° 04:174)

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وَاتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ

wa-t-tabaʿu-n-nūral-ladhī ʾuñzila maʿahū

and follow the light which has been sent down with him

(Sūratu-l-Aʿrāf 07: 157)

If one can understand that Qurʾānu-l-Karīm is the word of Allāh ﷻ, then one should also understand that Qurʾān is something out of His creation and is necessarily meant to be eternal (*qadīm*). One of the primary explanation of this is that the words (*kalām*) are one of the attributes (*ṣifāt*) of His essence (*dhāt*) and how can the words (*kalām*) be separate from the Eternal Deliverer (*mutakallim-e-qadīm*). When the sun of the essence (*aftab-e-dhāt*), The Deliverer (*mutakallim*) descended (*tajallī*) His words (*kalām*) upon the heart of His creation, then it is due to this descent (*tajallī*) of His words and also the virtue of the ʿallamahu-l-bayāna, human beings learned how to speak intelligently. It is upon collection of these attributes of Allāh ﷻ, human beings became the best manifestation (*mazhar-e-uttam*) and highest representative (*khalifā-e-azam*) of Allāh ﷻ. As is it has been said in one of the *ḥadīth*,

خلق الله ادم على صورته

Allāh ﷻ has created ʾĀdam ؑ in his own image

This means that He ﷻ has blessed ʾĀdam ؑ with His own attributes, otherwise Allāh ﷻ is free from any faces or images. Therefore, human beings contain the attributes of Allāh ﷻ and one of those attributes is that His words have descended upon human beings and made them special and distinct, with the ability of articulate thought and speech (*qādir-ul-kalām*, *abul-bayān*), as compared to the animals. In this *Sūratu-r-Raḥman*, the next ʾāyat says that,

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

ʾash-shamsu wa-l-qamaru bi-ḥusbān

The sun and the moon follow their calculated courses

(Suratu-r-Raḥmān 55:05)

The *tafsīr* of this ʾāyat, explains the point further. The sun and the moon follow their calculated courses and it is from their different orientations and paths, that the 30 days of lunar calendar are creat-

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ed. Similarly, when the sun of His words (*āftab-e-kalām*) shined upon the moon of the hearts (*qamar-e-qulūb*) of human beings at the beginning of time, then due to the descent (*tajallī*) of the eternal words (*kalām-e-qadīm*) of Allāh ﷻ, human ability of articulate speech was created. Similar to the 30 days of lunar calendar, 30 letters (*hurūf-e-tahaji*) of articulate speech were created upon the tongue of human beings. Through this process, different forms of words and attributes of Allāh took shape upon the surface of the moon, residing in the hearts (*qamar-e-qulūb*) of human beings. Therefore, many different languages spoken by different communities and in total nearly 4,500 languages spoken in this world are formed from these 30 or similar letters (*hurūf-e-tahaji*). The next ^oāyat tells us,

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

wa-n-najāmu wa-sh-shajaru yasjudān

And the grasses and the trees bow (to Him) in adoration.

(Suratu-r-Raḥmān 55:06)

This means that the sun light illuminates the moon and all that is in the heaven, in the night, and benefits further the trees and all that is on earth, in the day. In similar ways the light radiated from the sun of the eternal words (*āftāb-e-kalām-e-qadīm*) of Allāh ﷻ unravels realities of both the hidden world of heavenly bodies (*‘ālam-e-āfāq*) and the world within one's own soul (*‘ālam-e-anfus*). If human beings did not possess the capacity of articulate speech through which they could convey their thoughts to each other, then the entire humanity would have been living in darkness; devoid of any intelligence, knowledge and wisdom. Thus, this is a big blessing of the one who is Universally Merciful (*dhāt-e-raḥmān*) and Truthfully Praiseworthy (*ḥaq-e-subḥān*) to descend Qur'ān upon human beings. Through the virtue of *‘allamahu-l-bayāna*, He created the ability of intelligent speech in human beings which acted as the surface for the descent of the words of *‘ar-raḥmān* and *‘allama-l-qur'ān*.

These letters (*hurūf-e-tahaji*) are fundamental principles which form the foundation of articulate speech (*kalām*). Through the placement and development of these letters, human beings recognized all that that is there in heaven and in the earth in the form of names. Also, through these letters, Allāh ﷻ taught all of His names (*dhātī, ṣifātī,*

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asma^oyī and af^cālī) to human beings and they were blessed with the title of “One who knows all the name” and were thereby placed higher above other angels.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

wa^callama ^oādama-l-^oāsmā^oa kullahā

And He taught ^oĀdam all the names

(Sūratu-l-Baqarah 02:31)

It should be noticed that the knowledge of letters (*‘ilmu-l-ḥurūf*), out of all the knowledge in the world, is one of the highest, oldest and deepest knowledge. It is because these letters are the foremost and fundamental knowledge in human beings which form the natural basis of the creation of the world of articulate and intelligible speech. Through these letters, human beings receive knowledge of deep meanings and can express the complexities of heart (*qalbī-wardāt*) and hidden thoughts (*baṭinī-khayālāt*). Therefore, at the beginning of many Qur^oānic *suwar*, the abbreviated letters (*ḥurūf-e-muqatt^cāt*) tell us that the words (*kalām*) are eternal (*qadīm-azalī*), humanistic (*‘abadi*), natural (*qudratī*) and uncreated (*ghayr-makhlūqī*). This uncreated language of Allāh ﷻ has been descended from the highest horizon (*‘ufaq-e-‘ālā*) of eternity to the lowest station (*manzil-e-‘asfal*) of possibility (*‘imkān*) and creativity solely for the knowledge and intelligibility of the created human beings (*kḥaki makhlūq*). Before the decent, its foremost, pure and eternal (*laṭīf-e-qidam*) form was protected from dust and perturbations of the creation (*ḥudūs-e-ṣawt*). During the decent, first the light from the sun of eternal words (*aftāb-e-kalām-e-qadīm*) radiated through these abbreviated letters (*ḥurūf-e-muqatt^cāt*). The pure and illuminated speech (*nurī-maqāl*) of Allāh ﷻ and its pure and hidden meanings (*ghaybī-munazzirah-hāl*) can only be understood by the blessed being of the Prophet ﷺ. This was the *‘ummiyat* (of being unlettered) of the *‘ummi* (unlettered) Prophet ﷺ and the possessor of the Mother of the Book (*‘ummu-l-kitāb*) that he was encapsulated with the knowledge of essence (*dhāt*) of The Living (*ḥayy*) and The Self Subsisting (*qayyūm*) and was clean and infallible from the impure knowledge. That is, he was the student of The Singularly Compassionate (*talmizu-r-raḥmān*) and the teacher of all (*ustadh-e-kul*) and student to no one else. In simple english he was the teacher of

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all and pupil of none. The nature manifested itself in such an open way by putting away any reason, that the knowledge which is taught directly by Allāh ﷻ (*ta[°]lim-e-ladunni*) was not lost in the myriad of rituals, professionalism or reasonings. The student of that uncreated (*ghayr-makhluqi*) and eternal (*qadīm*) school was not dependent on any created (*makhluqi*) teacher to receive knowledge. As Hafiz Shī-razi said,

نگار من که به مکتب نه رفت خط ننوشت
به غمزه نکته آموز صد مدرّس شد

Oh! My beautiful one, you did not go to the school
and did not learn to write.
With this style which teaches you the subtle points,
you have become the teacher of the hundreds.



نبی امّی و امّ الکتاب در س و بی
علیم اوّل و کشف راز ما اوّحی

The [°]*ummi* Prophet taught the [°]*ummu-l-kitāb*.
The first disciple who unveiled the secrets of the revelation of Allāh.

In this world, we see that many politicians and rulers and specifically army officers communicate their secrets in a cryptic language through mails or telegrams which can only be understood by them or by the person for whom they are sent. Even the postman delivering the mail can not read or understand the message. In-fact, these messages outwardly look like just abbreviated letters with apparently no significant or subtle meaning. Similarly, the abbreviated letters of the the Qur^{ān} (*hurūf-e-muqatt[°]āt*) in the beginning of the *suwar* are the unhidden pointers and indicators which can only be understood by the wholesome intelligence (*°aql-e-kul*) of the Prophet ﷺ or by those who are his special (*khāṣ*) followers.

One narration tells that when Jibrīl ﷺ came with the revelation of *sūratu-l-baqarah* and when he said, “Alif lāāām-mīīm (الم)” then the Prophet ﷺ said, “عَلِمْتُ” that is, “I have understood” and when he asked, “What did you understand O Prophet ﷺ!”, he replied that “This is a secret between me and Allāh ﷻ.”

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Thus, Qurʾān is the illuminated-uncreated (*ghayr-makhlūqi*) and eternal speech of Allāh ﷻ. However, its light has been hidden under several veils for the forgetful (*ghāfil*) people:

وَإِذَا قَرَأْتَ الْقُرْآنَ
جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَّسْتُورًا
وَجَعَلْنَا عَلَى قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا

wa ʾidhā qaraʾāta-l-qurʾāna
jaʿalnā baynaka wabayna-l-ladhīna lā-yuʾminūna bi-l-ʾākhirati
ḥijābam-mastūrā
wajaʿalnā ʿalā qulūbihim
ʾakinnatan ʾaʿny-yafqahūhu wafī ʾadhānihim waqārā

And when you recite the Qurʾān,
We place between you and those who do not believe in the hereafter
a hidden barrier;
And We have placed coverings on their hearts
and a heaviness in their ears lest they understand it
(Sūratu-l-ʾIsrāʾ 17: 45-56)

In this āyat, Allāh ﷻ has mentioned different types of coverings of the heart, soul and spirit. These coverings act as barriers between the forgetful human beings and the Qurʾān. Due to these coverings, the Qurʾān does not have any effect upon them. For example, when thousand watts of electricity runs through a copper wire from a power house, then a small silk covering on top of it could make it ineffective (insulated). Similarly, the magnificent hidden lightning (*barq-e-bāṭin*) of the illuminated, uncreated (*ghayr-makhlūqi*) and eternal speech is veiled in the form of wirings of the letters and the words. Since the body and the speech of the materialistic forgetful people are corrupted by different forms of impurities of materials and opposite meanings, it stops the pure light of the Qurʾān from entering. As it has been said,

“The speech and the name of Allāh is pure
and does not occupy an impure space”.

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It has also been said that many people read the words of Allāh ﷻ but the Qur'ān does not get below to their throat. That means the heart, which is placed below the throat, does not receive any benefit. In an another narration it has been said that many people read Qur'ān, but the Qur'ān, in-turn curses them for their reading.

Therefore there are many different forms of the Qur'ānu-l-Karīm and there are many ways of its reading. Due to these differences, there are many levels and stations of the Qur'ān which have different effects. There is one Qur'ān for which the 'āyat says that, "If it was descended upon the mountain then it would have been split asunder in the dread of Allāh", and there is another form which curses the reader. The words of Allāh and the light of His names; and the coverings of negligence (*ghafat*) and oppression (darkness) towards it are discussed in the following two 'āyatayn.

The first is the 'āyat of the *nūr*:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ
 مِثْلُ نُورِهِ كَمِثْلَاكِ فِيهَا مِصْبَاحٌ
 الْمِصْبَاحُ فِي زُجَاجَةٍ
 الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ
 يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ
 زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
 يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
 نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ
 وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

'allāhu nūru-s-samāwāti wa-l-'ard;
 mathalu nūrihī kamishkātīn fihā miṣbah
 'al-miṣbaḥu fī zujājah
 'az-zujājatu ka'annahā kawkabuñ durriyyuñy-
 yūqadu miñ ṣhajaratim-mubārakatīn
 zaytūnatil-lā-ṣharqiyyatiñw-wa la ḡharbiyyatiñw-

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yakadū zaytuhā yudīrū walaw lam tamsashu nār;
nūrun ʿalā nūr; yahdī-llāhu li-nūrihī mañy-yshāʾ
wa yaḍribu-llāhu-l-ʾamthāla-li-n-nās;
wa-llāhu bi-kulli shayʾin ʿalīm

Allāh is the Light of the heavens and the earth.
The similitude of His light is as a niche wherein is a lamp.

The lamp is in a glass.

The glass is as it were a shining star.

Kindled from blessed tree,

an olive neither of the East nor the West,

whose oil would almost glow forth though no fire touched it.

Light upon light. Allāh guideth unto His light whom He will.

And Allāh speaks to mankind in allegories,

for Allāh is Knower of all things.

(Sūratu-n-Nūr 24:35)



The second is the following ʾāyat in which the negligence (*ghaflat*) due to darkness has been discussed.

أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ
يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ
مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

ʾaw-kaḍḥulumātiñ fī baḥri-l-lujjiyyiñy-

yaghshāhu mawjum-miñ fawqihī mawjum-

miñ fawqihī saḥābā; ḍḥulumātum-baʿḍuhā fawqa baʿd

Or like utter darkness in the deep sea:

there covers it a wave above which is another wave,

above which is a cloud, utter darkness one above another

(Sūratu-n-Nūr 24:40)

In the first ʾāyat, light which emanates from the name of Allāh ﷻ is discussed. While the second ʾāyat discusses the negligence from the remembrance (*dhikr*) of Allāh and covering up due to the oppression (darkness). “Allāh is the Light of the heavens and the earth” does not indicate towards the essence (*dhāt*) of Allāh ﷻ. This is mainly because Allāh ﷻ is neither like any light nor is He ﷻ like any darkness and He ﷻ himself is the sole creator of light and darkness. As it is evident from the following ʾāyat,

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وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

wa ja°ala-ḍḥ-ḍḥulumāti wa-n-nūr

and made the darkness and the light.

(Sūratu-l-°An°ām 06:01)

It has been discussed about in great details in the first volume of °Ir-fān. Due to the separations and contradictions between different forms of light and darkness, we see differences in the spiritual benefits and the compilations of the words (*kalām*) of Allāh and the remembrance (*dhikr*) of Allāh. Different stations of the Qur'ān corresponds to its different names and forms. Therefore several names like *qur'ānu-l-karīm*, *qur'ānu-l-°adhīm*, *qur'ānu-l-ḥakīm*, *kitāba-l-aziz* or *kitāba-l-maknūn* have been given to the Qur'ān and these names are not just void. These names of the Qur'ān explain different forms and stations which we will discuss in detail in the following section.

1. One form of the Qur'ān was that which descended upon the heart of the Prophet ﷺ, and which was preserved and which stayed in it forever. He knew the Qur'ān by heart without forgetting it or making any mistake or using any perseverance. However, when a poet writes a poem there is a chance that he/she may forget it unless and until it is not penned down immediately at that moment. Contrary to the fact that remembering poems is easier than remembering prose, and Qur'ān is in the prose form, the memorization of the Qur'ān should be difficult as compared to the poetic verses. Therefore, in the beginning of the revelation, with this, the Prophet ﷺ was concerned about forgetting it. Due to the fear of humanistic error, for many times after the revelation the Prophet ﷺ used to repeatedly read it, thinking that if he failed to remember the Qur'ān and forget it by mistake, then how will he compile it or reach out to the people with it. Therefore, in this °āyat Allāh ﷻ exempted him from the trouble of repetitions and took the responsibility of recitation, explanation and compilation to Himself.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُجَاجِلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

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lā tuḥarrik bihā lisānaka li-taʿjala bih.
ʾinna ʿalaynā jamʿahu wa qurʾānah.
fa-ʾidhā qaraʾnāhu fa-t-tabiʿ qurʾānah.
thumma ʾinna ʿalaynā bayānah.

Do not move your tongue with it to make haste with it,
Surely on Us (devolves) the collecting of it and the reciting of it.
Therefore when We have recited it, follow its recitation.
Again on Us (devolves) the explaining of it.

(Sūrtau-l-Qiyāmah 75:16-19)

Thus, Qurʾān is a tremendous blessing upon whom it has descended and penetrated into their hearts and the souls. This characteristic of the Qurʾān is true even today and whenever, due to the blessing of Allāh ﷻ, it penetrates the heart and soul of the reader then the reader remembers it forever without any further need of recitations. There are many examples of it that the pure tongue of the heart and the soul reads the entire Qurʾān in the glimpse of time (*turfati-l-ʿayn*). Therefore, it is famous in narration related to Ḥazrat ʿAlī ؓ that he used to finish Qurʾān while getting on the saddle of a horse. One should not doubt a narration like these.

In the book Tazkira-e-ʾawliyā, it is related to Ḥazrat Bāyazīd Baṣṭamī بسطامی that he said, “One day I was circumambulating the Holy Kaʿba and I saw a *walī* of Allāh ﷻ and the light was descending upon him from the heaven. So I followed for the sake of blessing and wherever he stepped I also put my feet on the same spot. In the end he turned around and looked at me and said, “O ignorant! as long as you do not act like me there is no benefit in walking on my footstep”. I thought in my heart that who knows what kind of actions he performs. He turned around again towards me and said, “I finish Qurʾānu-l-Karīm seventy times everyday”. I thought in my heart that may be he reads it in his dreams and illusions otherwise it seems impossible. He replied back, “I don’t read Qurʾān by any illusion but I read it word by word everyday”. So there is such a way of reading the Qurʾān.

One day a *darvish*, whose name was Muḥammad Yār, told me his story, “ In my young age I visited the shrine of Ḥazrat Sultāna-l-ʾarīfīn with this thought that a visitor's wish is fulfilled at his shrine. Therefore I went with a wish that Ḥazrat will bless me with his *ziyārat* (meeting) and show me his real face. I stayed there many

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days with this thought. However, I did not get to see him during the stay and was disappointed. I left his place to return back to my country with the thought that this may be just a propaganda that Ḥaḍhrat fulfills the visitor's wishes. On my way, I slept one night in a *masjid*. During the sleep, I saw that I am at his shrine (*darbār sharīf*) and packing my bags to return. I thought that may be I should see his tomb, one last time, before my return. So when I enter into the palace where his tomb was supposed to be, I saw that there is actually no tomb and just a bed is kept there. When I went near to the bed and I saw him and he took the veil off from his face and addressed to me, "O Muḥammad Yār! look at me this was my face in the world". Muḥammad Yār narrated, "By Allāh! I am an illiterate and ignorant person, but seeing his blessed face I started reading Qur'ān. The Qur'ān was read inside me as if there was a *hafiz* reading it, and I was engrossed in reading the Qur'ān with all consciousness and was crying out-loud. This state remained with me for a long time and whenever I turned towards the hidden (*baṭīn*), I felt myself in the occultation (*ghaybat*) and the Qur'ān kept pouring down upon me". In this regard, this poor man (*faqīr*) has his own experiences which will be discussed in this book later *inshā'allāh*. Thus, this characteristic of the Qur'ān is still alive and continuing with the special people of Allāh ﷺ. Ignorant, dead-hearted people can never understand this.

2- The second form of the Qur'ānu-l-Karīm is described as the one which is the pure illuminated Qur'ān and can not be touched by the impure, materialistic people. As it is said,

إِنَّهُ لَقُرْآنٌ كَرِيمٌ
فِي كِتَابٍ مَّكْنُونٍ
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

°innahū la-qur'ānuñ karīm.

fī kitābim-maknūn.

lā yamassuhū °illa-l-muṭahharūn.

That (this) is indeed a noble Qur'ān.

In a book that is protected.

None shall touch it save the purified ones.

(Sūratu-l-Wāqī'ah 56:77-79)

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This means that the impure, materialistic people have no reach to this form of the Qurʾān. In this ʾāyat, the word لَا يَمَسُّهُ is used in the present and the future tense. That is this Qurʾān is not touched by and will not be touched by except the pure ones. This does not mean a prohibition such as, “Impure people should not touch this” and one should not interpret it this way.

3- In Sūratu ʿAbasa it is said that,

كَلَّا إِنَّهَا تَذْكِرَةٌ
فَمَنْ شَاءَ ذَكَّرْهُ • فِي صُحُفٍ مُّكَرَّمَةٍ
مَّرْفُوعَةٍ مُّطَهَّرَةٍ
بِأَيْدِي سَفَرَةٍ • كِرَامٍ بَرَرَةٍ

kallā ʾinnahā tadḥkirah.

fa-mañ shāʾa dhakarrah.

fī ṣuhufim-mukarramah.

marfūʿatim-muṭahharah.

bi-ʾaydī safarah. kirāmim-bararah.

No indeed! Truly, this is an admonition.

So let whoever willed, remember it, in honored books.

Exalted (in dignity), kept pure and holy.

By the hands of generous writers, noble and most virtuous.

(Sūratu ʿAbasa 80:11-16)

Here, that Qurʾān is not discussed which is printed by the impure hands of some Jodh Singh or Sant Singh and sold for few ruppee bills. Contrary to this it is a high, pure and respected book which has been written by the noble and most virtuous angels in the form of letters made up of light.

So, if Qurʾān is the eternal and uncreated (*ghayr-makḥluqī*) word (*kalām*) of Allāh ﷻ then its eternally spoken and written form should be there and the above two mentioned forms belong to those two categories. The eternal spoken form of the Qurʾān is the one which penetrates the eternal subtle organ (*latīfa-e-qadīm*) of the heart and the soul of the reader and is never forgotten. Otherwise, if the innovation minded *ḥafiz* (reciters) stop reciting the Qurʾān on a continuous basis, then they will soon forget it. Similarly, the new

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Qurʼāns printed by some Jodh Singh or Sant Singh turn older and unreadable with time. However, the illuminated Qurʼān written by the noble and most generous angels, never turns old or unreadable.

3- In one 'āyat, Qur'ān is discussed as follows:

وَإِنَّ لِكِتَابٍ عَزِيزٍ
لَّا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

wa-^oinnahu lakitabun ^cazīz.

la ya^ctīhi-l-baṭīlu min bayni yadayhi wa-la min khalfihi
tanzīlum-min hakīmīn hamīd.

And most surely it is a Mighty Book:

Falsehood shall not come to it from before it nor from behind it;
a revelation from the Wise, the Praised One

(Sūratu Fussilat 41:41-42)

This means that in the dream or in the meditation (*muraqaba*) whenever the Qur[°]ān is recited in such a gathering (*majlis*), *shayṭān* شيطان can never enter into it and that dream or the meditation (*muraqaba*) can not be interrupted by the *shayṭān*. Thus, Qur[°]ān is the true anvil on which the truth and the falsehood can be tested. As per the rule of *tasawwuf*, *shayṭān* can never appear in three forms in anyone's dream; one is the form of the Prophet ﷺ, second is the appearance in the form of the Qur[°]ān itself or any of its [°]āyat and third is in the form of Holy Ka[°]ba.

So these different names of the Qur^ʿān are not without meanings or benefits. The different names of the Qur^ʿān correspond to its different types or forms. Similarly, it has different way of readings and different effects and different results due to them.

If the Qurʾānu-l-Karīm appears in its true form with the true uncreated (*ghayr-makhluqi*) lightning from the essence of the speaker (*dḥāt-e-mutakallim*), then due to its weight and power, mountains will split asunder. The light of the Qurʾān and its effects are dependent on the purity (*laṭāfat*) of the body and the tongue. Mawlana Rūm in his book Mathnawī has addressed his friend (*pīr-e-soḥbat*), Mawlana Hisām-ud-din as:

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اے ضیاء الحق بحزقِ رے تو حلقِ بخشدِ سنگ را حلوائے تو

O Ḥisām-ud-din (Dīāl-Ḥaḡ)! by the oath of your frank and solid advice, the sweetness of your words (*kalām*) are creating the sense of desires and listening in the dead stones. The stones and the mountains are all openmouthed to grasp your voice.

When Prophet Dāwūd ؑ (David) used to recite his prayers (*muna-jāt, ḥamd-wa-ṭhanā*) then due to the effect of his voice dead mountains and uncultured trees got attracted towards him to participate in his prayers. As Allāh ﷻ has said,

وَإِذْ كُرَّ عَبْدُنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ
إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ
وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ

wa-dḡ-kur ʿabādanā dāwūda dḡa-l-ʾayd: ʾinnahū ʾawwabā.

ʾinnā sakḡḡḡarna-l-jibāla maʾahū yusabbihna

bi-l-ʾaṣḡiyi wa-l-ʾiṣḡrāḡā.

waṭṭayra maḡshūratān kullul-lahu awwab.

Our servant Dāwūd, the possessor of power;
surely he was frequent in returning (to Allāh).

Surely We made the mountains to sing the glory (of Allāh)
in unison with him at the evening and the sunrise,

And the birds gathered together; all joined in singing with him.

(Sūratu Ṣāād 38:17-19)

thus no one can deny such effects of the words (*kalām*). It is because the words and speech have a mystical and magical effect. It has been observed that many such words (*kalām*) such as hymns (*mantra*) and magical verses have a positive effect on the illness. These are human made *kalām* which are effective on poisonous snakes, scorpions, dogs, animals and lunatics as well as they treat many illnesses. Nevertheless, many a times the person who reads such words (*kalāms*) does not understand its meaning himself. They remember such *kalāms* like a parrot and they recite like a parrot. However, their recitations have an impact. So, why should the Qurʾān which is the word (*kalām*) of Allāh ﷻ does not has an impact? Indeed it has an impact whenever it is recited from a pure

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body and tongue and contains the lightning and power of the uncreated light. Whenever it is recited in the apt way and at a proper place then everything and every action is directed by it.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ
بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى بَلِ اللَّهُ الْأَمْرُ جَمِيعًا

walaw ^oanna qur^oānāñ suyyirat bihi-l-jibālu ^oaw quṭṭi^oat
bihi-l-^oarḍu ^oaw kullima bihi-l-mawtā; bal-lillahi-l-^oamru jamī^oā.

And even if there were a Qur^oān
with which the mountains were made to pass away,
or the earth were travelled over with it,
or the dead were made to speak thereby;
Nay! The commandment is wholly of Allāh.

(Sūratu-r-Ra^oḍā 13:31)

The light of this commandment is secured in the power house of Al-lāh ﷻ and is distributed from there. We see that the light radiated from the power house penetrates the appropriate bodies and does not enter into the corrupt bodies. In a similar way, the light of the words (*kalām*) is radiated from the dynamo of the speaker (*mutakallim*) and in the wiring of letters and words reaches to the ears and effects the mind and heart of the listener. Whenever the letters and the words of the Qur^oān are delivered in the proper way and at a proper place, then they are filled with the true uncreated (*ghayr-makḥluqi*) light of essence (*dhāt*), attributes (*ṣifāt*) and actions (*af^oāl*) and connected with the powerhouse of Allāh ﷻ. The hidden heavenly powers, ^o*ilhām* and *tajalli* are transferred from this powerhouse to the reader. Everything start at its appropriate place and time. As we see that, whenever the bullets of a pistol or a tank are fired from it, it has an effect, however, when is is just thrown by the hand it doesn't. Similarly, to see the effect of the Qur^oān, one should have a pure tongue, clean body, lively heart and open mind. The heart of the perfect gnostic (^o*ārif-e-kāmil*) is the model of Al-lāh's Guarded Tablet (*lawḥ-e-maḥfūz*) and similar to Allāh's powerhouse it has a battery fixed in it. Whenever the battery is switched on, the light radiates from it and it gets connected to Allāh's uncreated (*ghayr-makḥluqi*) powerhouse. At that time if the hidden needle of the heart is placed right at the true radio station of the Qur^oān then the reader starts reading it straight from his heart with its true from and effects.

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There is a rule of science, that since °Ādam ﷺ whatever human beings, animals and birds have spoken is protected in the air and can be replayed. This is the reality of the materialistic speeches then think about the illuminated, eternal and uncreated (*ghayr-makhluqi*) word (*kalām*) of Allāh ﷻ. It should remain present for the eternity in the form of its eternal script and speech. The outward form of the Qur'ān which contains letters, words and pages are its created form, however its hidden light, which is its life and soul, is uncreated (*ghayr-makhluqi*) form. Real and imitation, kernel and core, hidden (*bāṭin*) and explicit (*dhāhir*), body and soul, all of these have differences amongst each others. When a dead-hearted materialistic person reads the Qur'ān with an unclean body and impure tongue, it actually shows an empty model of the real Qur'ān. The real Qur'ān is the one which descended upon the heart of the Prophet ﷺ intermittently in 23 years in Makkah and Madīnā in its true form. When this Qur'ān was descending, Jibra'il ﷺ and his supporting angels used to form rows starting from the heart of the Prophet ﷺ to the stem of the heaven. The light of the revelation was striking on the mountain of the heart of the Prophet ﷺ. The meanings and interpretations of the qur'ānic words were pouring down in the form of the heavy rain. There is no doubt in it that Qur'ān is the illuminated (*nūrī*), uncreated (*ghayr-makhluqi*) and eternal (*qadīmī*) word (*kalām*) of Allāh ﷻ. Since the Qur'ān is eternal (*qadīm*), therefore its eternalness is still alive and continuing today. Those people who have an approach to the Prophet ﷺ and they completely follow him, by his blessings they become one body, one soul, one spirit and one speech with him during their recitation of the Qur'ān. They recite the Qur'ān with its true characteristics getting themselves colored in the Prophet's ﷺ color which is the color of Allāh (*ṣibghatu-l-llāh*). The characteristics of the way of recitation of the Prophet ﷺ is manifested through them. As Mawlāna Rūm has said:

گفت پیغمبر که هست از اتمم گو بود هم گویر و هم همتم

The Prophet said, “Yes there are people in my community who are bought gems and who also possess my daringness”.

Whenever the worshipper of Allāh ﷻ tries to reach him through supererogatory prayers then he gets so much closer to Allāh ﷻ that Allāh ﷻ becomes his eyes through which he sees, becomes his ears

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through which he hears and becomes his hand through which he grasps. Based upon this narration and by the method of speculation (*qiyās*), how can one doubt that a person by the act of loving and following the Prophet ﷺ becomes one with his character (*ikḥlāq*) and attributes (*ṣifāt*)? Therefore, the ritualistic way of the qur^{ān}ic recitation by the common materialistic people is different than the way it is recited by the special (*kḥās*) people of Allāh ﷻ.

زد لو چرخ اگر خواہی کہ یابی آب خوش خوردن
بحبلِ الله بزن رستے برون چه زیں و چه زندان
توکاندر نکته حرفی چه دانی سرائیں معنے
کہ جز دورے ندیدی از حروف روشن قرآن
نہ حرف و نکته قرآن است ظلمتِ نور کے گردو
ولیکن اندرآن ظلمات ہست آن چشمہ حیوان
ہماں قاری کہ عز عادت کند ختمے بہر ساعت
اگر یک نکته دریا بدبماند تا ابد حیران

From this bucket of the heavens if you wish to drink sweet water.
Touch the rope of Allāh , from outside it doesn't make a difference
whether its garden or a prison.

Oh! the one who is attached to the outward utterances
what would you acquire about the hidden meanings.

Because you are a type who does not see anything
more than a smoke from the enlightened words of the Qur^{ān}.

Qur^{ān} is just not the word or the noonation.

It is the light which defeat the darkness.

Know that it is in this darkness, there is the spring of eternal life.
That reciter of the Qur^{ān}, who habitually complete it every hour.

If he could only get a drop of the ocean
then he will remain perplexed till eternity.

(Nāṣir Kḥusraw)

Similar to the electricity, which has an outward and an inward wave forms, the qur^{ān}ic letters and words of the eternal (*qadīmi*) illuminated (*nūrī*) power house of the Qur^{ān} has two types of hidden wave forms which are the light of its explanation (*nūr-e-tafsīr*) and

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effects (*nūr-e-tathīr*). Whenever the wires of these words and letters are touched, depending upon one's ability and capacity, electricity drawn from the powerhouse and both of its waveforms switches on the bulbs of the mind and heart of the reader. The electric waveform which switches on the mind is the light of its explanation (*nūr-e-tafsīr*) and the one which switches on the heart is light of its effects (*nūr-e-tathīr*). The person who is not illuminated by these two waveforms, while reading the Qurʾān throughout his life, receives no benefit from its recitation.

ہیچ علمے بہتر اس تفسیر نیست ہیچ تفسیر ے بہ از تا ثیر نیست

There is no knowledge which is clear in erudition.

There is no commentary better than the one which has an impact.

(Rūmī)

The knowledge of these two illuminated waveforms of the Qurʾān can not be obtained by the outward religious scholars (*ʿulemā*) who just know the words. These hidden and heavenly waveforms are radiated through the hearts of the Prophets (*ʿambiyā*) and their spiritual inheritors (*ʿawliyā*). Whoever establishes a hidden (*batīn*) connection with them connects to the power house of Allāh ﷻ and His Prophet ﷺ through the light of the illuminated connection of the hidden electricity. The two illuminated waveforms of the hidden electricity are transferred from Allāh ﷻ and His Prophet ﷺ to the special (*khās*) people of Allāh ﷻ on a continuous basis. In order to attain the knowledge of these two illuminated waveforms, the seeker (*ṭālib*) should keep two things in mind. First, one should purify his/her body, tongue, soul and heart and gets connected with the name of Allāh ﷻ and His words (*kalām*). Second, one should establish a spiritual connection with the real and illuminated powerhouse with the help of a spiritual teacher. It is because without the help of a spiritual connection, one can not attain this light or knowledge. From the first condition, the seeker (*ṭālib/sālik*) becomes proficient and perfect in the true recitation (*daʿwat*) and by fulfilling the second condition one becomes the initiated with permission (*ṣahib-e-ʾijāzat*) and connection (*ṣahib-e-rabiṭah*). If these two conditions are not fulfilled in a person then one can not perform the actions of true recitations (*daʿwat*) and deliverance of the words (*kalām*). This means that the knowledge of the Qurʾān, for such a

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reader, gets restricted only to his tongue and never lits the bulbs of the mind and the heart. Therefore, in order for the light of the Qurʾān to be circulated in the mind and the heart and from these parts to all the other parts of the body as well as the soul, one should purify the entire soul and the body. Whenever, Qurʾān is read with such a wholesome purification, then it reaches to its true pure and illuminated form in which it was descended. This illuminated form of the Qurʾān is the food for the angels and spirits.

Now the question arises, in order to establish a spiritual connection with the real powerhouse of the Qurʾān, how should one bring his mind, heart, soul and other parts in appropriate conditions? For this practice the elder people of the first order (*ʾahl-e-salaf*), learned (*ʿālamīn*) and followers (*muqaddamīn*) have established certain rules. Whenever a wayfarer (*salik*) and seeker (*ṭālib*) follows these rules in the recitation of the words (*kalām*) and the names of Allāh ﷻ, then his recitation creates a light. The illuminated and hidden beings such as spirits, angels and the Jins come to such a wayfarer (*salik*) for their pure illuminated food, during the recitation. They receive their power through that wayfarer (*salik*) and become his companion in the recitation and help him in his work. These rules are explained as follows:

1. The first condition is that the seeker (*ṭālib*) should be truthful and honest and should refrain from any form of bad language and should never speak lies even in the state of forgetfulness. Because Qurʾān is the true word of Allāh ﷻ (*kalām-e-barḥaq*)

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ

wa bi-l-ḥaqqi aẓalnāhu wa bi-l-ḥaqqi nazala

We sent down the (Qurʾān) in Truth,
and in Truth has it descended:

(Sūratu-l-ʾIsrāʾ 17:105)

Being truthful is the necessary condition of this true speech. So if the speaker keeps his tongue impure by speaking lies, backbiting and covering up the truth (*kufṛ*) and many such ugly activities of the tongue, then he will never be able to recite the Qurʾān properly. The light will never radiate from his recitation.

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2) Second condition is that one should do everything in a permissible way (*ḥalāl*). That is the seeker of the truth (*ṭālib-e-ḥaq*) should have a *ḥalāl* source of income and should eat pure and wholesome (*ṭaʾīb*) food. Because, if one's flesh, blood and body is made up of prohibited (*ḥaram*) food, the light (*nūr*) of the Qurʾān never reaches to him and none of his actions are actually accepted.

3) Third condition is that one should keep his body, clothes and the place of recitation clean and pure. If it is possible then one can decorate oneself and the place of recitation with perfumes and other sweet smelling stuff such as flowers and incents. One should refrain oneself from dirty smells such as onions, garlic and smoking *ḥuqqa*.

4) Fourth condition is that one should refrain from all the stuff which leads to anger (*jalāl*) and intoxication into beauty (*jamāl*). Preferably, one should refrain from non-vegetarian (*ḥaywanāt*) food such as flesh, blood, milk, butter (*ghee*), yoghurt, etc. It is because the spiritual attendants (*muwʾakkalāt*) keep away from the food which has a smell of blood and oppression (*ḍḥulm*).

5) The place of recitation and persistence of timing is necessary for this action, as a fifth condition. That means the one who is going to distribute (*tāday-e-zakāt-e-kalām*) by the way of the action of recitation (*tājray-e-ʿamal*) should recite the *kalām* at a definite place and time. When a reciter recites the words (*kalām*) then the spiritual attendants (*muwʾakkalāt*) come for their pure spiritual food at the assigned time and place to the reader and feel delighted to receive it. However, if the place of the recitation and timings are changed, then the spiritual attendants (*muwʾakkalāt*) face difficulties in coming to the reader and sometimes they get annoyed with him and stop coming to him. One can understand from an analogous example that if a person starts distributing food to fishes on a definite place and time on a river bank, then the fishes start arriving at that particular place and time to receive their food. Their numbers keep increasing. However, if the place and timings are changed then the fishes feel difficulty in getting their food. This is also true with the spiritual attendants (*muwʾakkalāt*).

6) The sixth condition is that one should repeatedly recite the word of Allāh ﷻ aloud by the tongue. This way of repeated recitation by

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the tongue creates the lightning of the spiritual light (*nūr*) and the Qurʾān starts reaching to the hidden parts such as the heart (*qalb*) and spirit (*rūḥ*). The heart starts reciting the Qurʾān as if the child starts speaking listening to the repeated utterances of words by the mother. For this purpose the adepts have recommended the number of repetitions which are known as *zakāt* (charity), *niṣāb* (course work), *bazāl* (prize), *qufl* (lock), *kalīd* (key) and *daur-e-mudawwar* (circular repetitions).

7) In order to prepare one's body and soul to receive the light of the Qurʾān, as a seventh condition, one should have a true belief on the Qurʾān. That is one should truly believe Qurʾān as the true words of Allāh ﷻ with one's heart. With these above conditions, anyone who reads the Qurʾān, his mind and heart are illuminated with the light of the Qurʾān without any difficulty and the light of the Qurʾān starts radiating through him.

Now, the biggest and most important condition is that one should establish a spiritual connection with an adept who is connected with the powerhouse of Allāh ﷻ and His Prophet ﷺ. This is also called the initiation (*idḥn*) or the permission (*ʾijāzat*) or establishing a connection (*rābitah*) with a *shaykh*. In other words, by the first seven conditions, the seeker establishes the foundations for the light by erecting electric poles, wires and electric bulbs in his self. The last condition establishes the connection with the power house. Then the electricity runs through the power house to the seeker and illuminates the bulbs of his heart, mind and other parts of his body.

The act of recitation (*ʿamal-e-dawat*) is of two types; one is *jalālī* (majestic) and the other is *jamālī* (manifested). The *jamālī* recitation is done for love (*muḥabbat*), attraction (*jadhb*), enslavement (*taskhīr*) and friendship of the hearts (*tālīf-e-qulūb*). The *jalālī* recitation is done for the destruction of all kinds of hidden and apparent enemies. In this act of recitation, analogously, the seeker (*tālīb*) by fulfilling the first seven conditions becomes competent in using weapons and guns and by fulfilling the seventh condition gets the permission and license to use these weapons by the government.

The western minded islamic scholars (*ulema*) of these days think that the way of repeated recitation of the Qurʾān and reading it

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everyday for the blessings, or reading it to cure some sickness, all of such acts are useless and have no meanings. These people completely deny the spiritual effects of the recitation of the Qur'ān. However, they don't realize that when human made symbols, almanac and syllables (*jantar-mantar*) have immediate effects on reading just by the tongue, then why should not the uncreated (*ghayr-makhluqi*), eternal (*qadīm*) and illuminated word (*kalām*) of Allāh ﷻ has an effect, which has an authority over the entire creation. The entire universe and all the living or non-living, hidden or apparent creation is attending with adornment and following the word (*kalām*) of Allāh ﷻ. Qur'ān is the cure for any kind of hidden or apparent, form or formless, materialistic or spiritual difficulties or sicknesses. As Allāh ﷻ says,

وَنَزَّلُ مِنَ الْقُرْآنِ
مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

wa-nunazzilu mina-l-qur'āni
mā huwa shifā'ũw-wa rahmatul-li-l-mu'minīna.

And We reveal of the Qur'ān
that which is a healing and a mercy to the believers
(Sūratu-l-Isrā' 17:82)

Therefore, the Qur'ān for the believers is a healing to their body, life to their heart and contentment to their soul. The outward form of the Qur'ān, its letters, words and script are healing for the body, and its meanings are healing for the heart, and its meanings underneath the meanings are healing for the soul. And based upon the interpretation and further extension, the Qur'ān is a healing and mercy to all the seven subtle organs (*laṭa'if*). According to the following *ḥadīth*:

لِلْقُرْآنِ ظَاهِرٌ، وَبَاطِنٌ وَلِكُلِّ بَاطِنٍ بَطْنٌ، إِلَى سَبْعِ بُطُونٍ

This means the outward form of the Qur'ān and its hidden form and hidden of the hidden is a healing and mercy to all the seven subtle organs (*laṭa'if*). There is another *ḥadīth* related to this:

أُنْزِلَ الْقُرْآنُ عَلَى سَبْعِ أَحْرَفٍ

Which implies that Qur'ān descended upon seven different stations.

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حرفِ قُرْآنِ رامدان کہ ظاہر است زیرِ ظاہرِ باطنی ہمِ قاہر است
زیرِ آنِ باطنِ یکے بطنِ دگر خیرہ گردد اندرِ فکر و نظر
زیرِ آنِ باطنِ یکے بطنِ سوم کہ درو گردد خرد ہا جملہ گم
بطنِ چارم از نبی خود کسِ نریر بے خدای بے نظیر و بے نریر
ہمِ چنین تاہفتِ بطنِ اے بوالکرم مے شمر تو زینِ حرثِ معتصم
نورِ قُرْآنِ اے پسرِ ظاہرِ مبین دیوِ آدم را ندیدہ غیرِ طین
گرچہ قُرْآنِ از لبِ پیغمبر است ہر کہ گوید حقِ نگفت او کافر است

Don't think that the words of the Qur^oān only have apparent form.

Under this exoteric there is a powerful esoteric.

Under the esoteric meaning there is another hidden meaning.

Which astonishes the deeper sense, thoughts and ideas.

Under this esoteric there is a third level of hidden meanings.

Which contradicts reason totally.

The fourth level of esoteric is only understood by the Prophets.

By Allāh! The Unique and the Unseen.

Similarly up until seventh esoteric level, O! Noble one,
count them from this *ḥadīth* which is reliable.

The light of the Qur^oān, O! My son, don't just see the exoteric light.

Nobody saw the form of ^oĀdam except the soil.

Even the Qur^oān was delivered through the lips of the Prophet.

Any body who deny this as not true, is an infidel.

(Rūmī, Mṭḥnawī)



In one *ḥadīth* it is said,

مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا

One who does not get rich by the Qur^oān is not amongst us.

This means that the one who knows the Qur^oān and still feel crippled is not from the ^oummat (community) of the Prophet ﷺ. That is the one who knows the proper recitation of the Qur^oān becomes independent of all kinds needs and desires. In an another *ḥadīth* it is said,

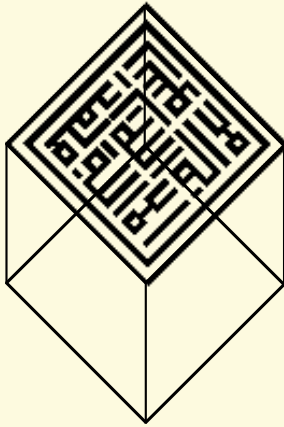
خُذْمِنَ الْقُرْآنِ مَا شِئْتَ لِمَا شِئْتَ

The Qur'ān and The Light of its Recitation

Thus, whichever ^oāyat or *suwar* one will use for whichever prescribed purpose, it will be a healer and beneficial for that purpose. So in order to completely imbibe the recitation of the Qur'ān (*ṭilawat-e-qur'ān*), and to practice the speech of the words of the Truthful and the Exalted (*dawat-e-kaām-e-ḥaq-e-subḥān*), and to remember the Merciful (*dhikr-e-raḥmān*), in one's body and the soul, one should follow the above conditions. Without following these conditions, Qur'ān has no effect and the recitation of the Qur'ān does not produce any light. Unfortunately, these days the refined manners in the people have weakened and they are not completely pure (اكل الحلال) and true to their words (صدق المقال).



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